

From the beginning the Church in Southern Africa has been unable to separate itself from political issues and in the last twenty years individual Christians and even some Churches have emerged as strenuous critics of the racial policies of the white Southern African regimes. It is appropriate that this selection should end with two articles examining aspects of this confrontation. Both T. McLoughlin and the Revd D. B. Schultz concern themselves with the Catholic Church in Rhodesia but the situation they describe is probably true of all the major Churches: that European congregations are unwilling to be directed by their spiritual leaders on political issues. One of the reasons

for this is the obvious one that Whites are so caught up in the institutional privileges afforded them by segregationist legislation that they are unwilling to examine its moral justice. But it could also be argued that many white Christians do not believe that social morality is an appropriate area for the church's concern since traditionally the church has been inclined simply to reflect prevailing social attitudes. In the context of this collection, however, white hostility to the 'political sermon' is ironic as in the past Church has underwritten the processes of imperialism and few Whites would have regarded that as anything other than wholly just and appropriate.

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Pre-School Opportunity and Sex Differences as Factors Affecting Educational Progress By S. F. W. Orbell, D. J. Freer and E. Hendrikz Salisbury, University of Rhodesia, 1973, Education Occasional Paper No. 2, 30 pp. Rh\$2.10.

In the introduction Hendrikz explains the circumstances in which three distinct papers are published together; admittedly there are common links but the papers are not as unified as the single title suggests and certainly they do not flow into, or build one upon the other.

The first paper by Orbell entitled 'The early years: the vital years of childhood' surveys evidence from such sources as Werner, Bernstein, Biesheuvel, Piaget to *The Times Education Supplement* and United Kingdom political party manifestos all of which have contributions to make about the effect of the pre-school environment on individual progress in school. This is a familiar social problem of modern societies and as most of the evidence is taken from studies of European, American and Coloured immigrants groups it is difficult to see how 'suitable volunteer adolescents' would serve as adequate substitutes for the full-time mature 'tender loving care' of a mother particularly in the local African context.

The contribution by Freer, 'Sex bias as a variable in primary education', is a useful survey of the work done in identifying the different rates of development of boys and girls, and the influence of the sex of the teacher on the different sexes, and it draws attention to the resulting problems in a co-educational school.

In spite of the reference to these studies the author supports co-education but makes little reference to any studies which bring out their advantages over single-sex schools.

Hendrikz, in her paper, 'Sex differences in scientific and mathematical competence at adolescence', makes, among other things, considerable reference to her own work with European and Shona High School children in Rhodesia. In order to make statistical results more palatable to members of a public audience there seems to be a danger in overgeneralizing from data which show slight differences in particular situations. As a result equal importance is attached to all data as long as it supports the main argument. I wonder, for instance, whether African boarding-school girls are conveniently described as having lives 'much less circumscribed' than day-school girls because they score better on spatial and conceptual tests. As the difference is described as only fractional the evidence becomes very thin indeed. I find it difficult to agree that 'a start has been made in unravelling some of the mysteries of the interaction of genetics and environment in the development of human abilities' (p.29). What I am more conscious of is that the knot seems to get bigger and more involved. Whereas the debate in education lay

between innate and environmental influences, that is the predetermined and the modifiable, we now have to consider biological influences which may be genetic or hormonal!

The articles are well presented with support-

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God's Irregular: Arthur Shearly Cripps. A Rhodesian Epic By D. V. Steere London, S. P. C. K., 1973, xv, 158 pp. £2,50.

Paget of Rhodesia, A Memoir of Edward, 5th Bishop of Mashonaland By G. Gibbon Bulawayo, Books of Rhodesia, 1973, 172 pp. Rh\$5,30.

The biographies of Southern African liberals make depressing reading for they are invariably stories of lost causes. As our politics move further from compromise and as the white elites fortify themselves against any possibility of peaceful change, the liberal tradition from John Philip to Alan Paton seems always to have been simplistic in its analysis and naïve in its optimism.

Many of the voices of that tradition were (and indeed still are) churchmen, but even these can be seen as eccentric within their own ecclesiastical establishments. Nor is this unexpected for the Church in Southern Africa has more often reflected the racial conventions of our society than has that society exemplified the gospel. The Anglican church has in particular always been torn between its role as a sort of unofficially established church of the ruling group and its duty, which a few of its members have seen as paramount, of protesting against legislation and customs that cannot be accepted as Christian.

The two extremes of Anglicanism in Rhodesia are represented in the careers of Arthur Shearly Cripps and Bishop Paget. Cripps from the beginning of his long life in Africa identified with the African cause and dragged out the last years of his life, blind, bewildered by the turn of events around him, and living, perversely enough, in poverty. Paget retired from Rhodesia to Natal, a successful career churchman, honoured by the Whites whose complacency in their own righteousness he had done very little to disturb.

ing references and very readable. The provocative arguments of the authors in the situation of a public lecture add a greater stimulation than one normally finds in a university occasional paper.

The backgrounds of the two men were not dissimilar. The families of both were firmly rooted in the Victorian professional classes and both were public school and Oxford men. But Cripps was a scholar who at Oxford produced some conventionally effete poetry, while Paget represented muscular Christianity and with his good looks and mediocre intellect suggests the ideal Anglican priest that recurs so often in Edwardian novels. Their initial response to Rhodesia was also predictably different. Early on in his life in Rhodesia Cripps decided that the Anglican church had sold out to the interests of the Chartered Company and this polite alliance which he believed continued with Responsible Government was the object of bitter satire. In his novel *Bay-Tree Country*, a settler who has flourished like the green bay-tree of his title and who has been notorious for his harshness to Africans has bishop and archdeacon officiating at his funeral, between them providing an 'Anglican train-de-luxe' to send him on his way. It is Bishop Beaven, Paget's predecessor, whom Cripps is attacking here but Paget would undoubtedly have played his part at a fashionable Rhodesian funeral with spirit.

From the beginning both Beaven and Paget were quick to defend the settlers against attacks from England. In a letter to *The Times* in 1920, Beaven has spoken of the kindness with which Africans were treated by Whites and in another widely reported speech had claimed they 'were dealt with in that spirit of even handed justice for which the flag of Britain stands'. During the depression Paget appealed for more priests